

1-1-1971

## 1971 Handbook of Missions

Brethren in Christ Church

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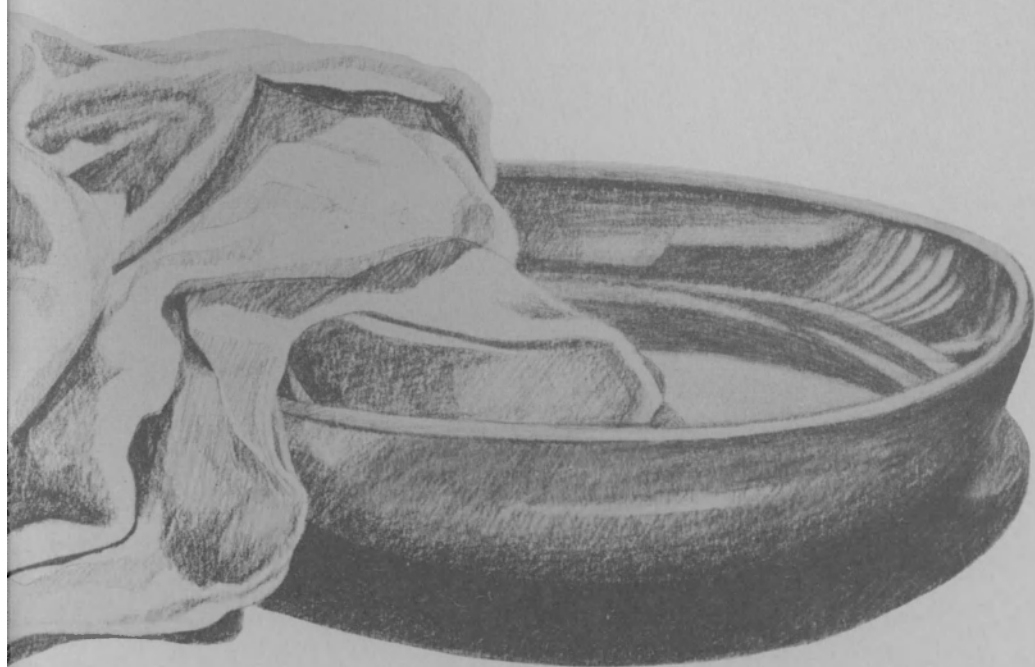
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BRETHREN IN CHRIST MISSIONS · 1971



## **BRETHREN IN CHRIST MISSIONS**

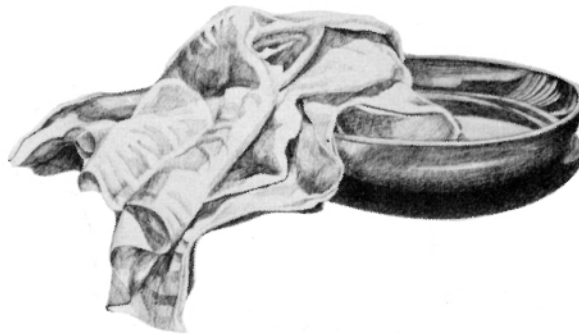
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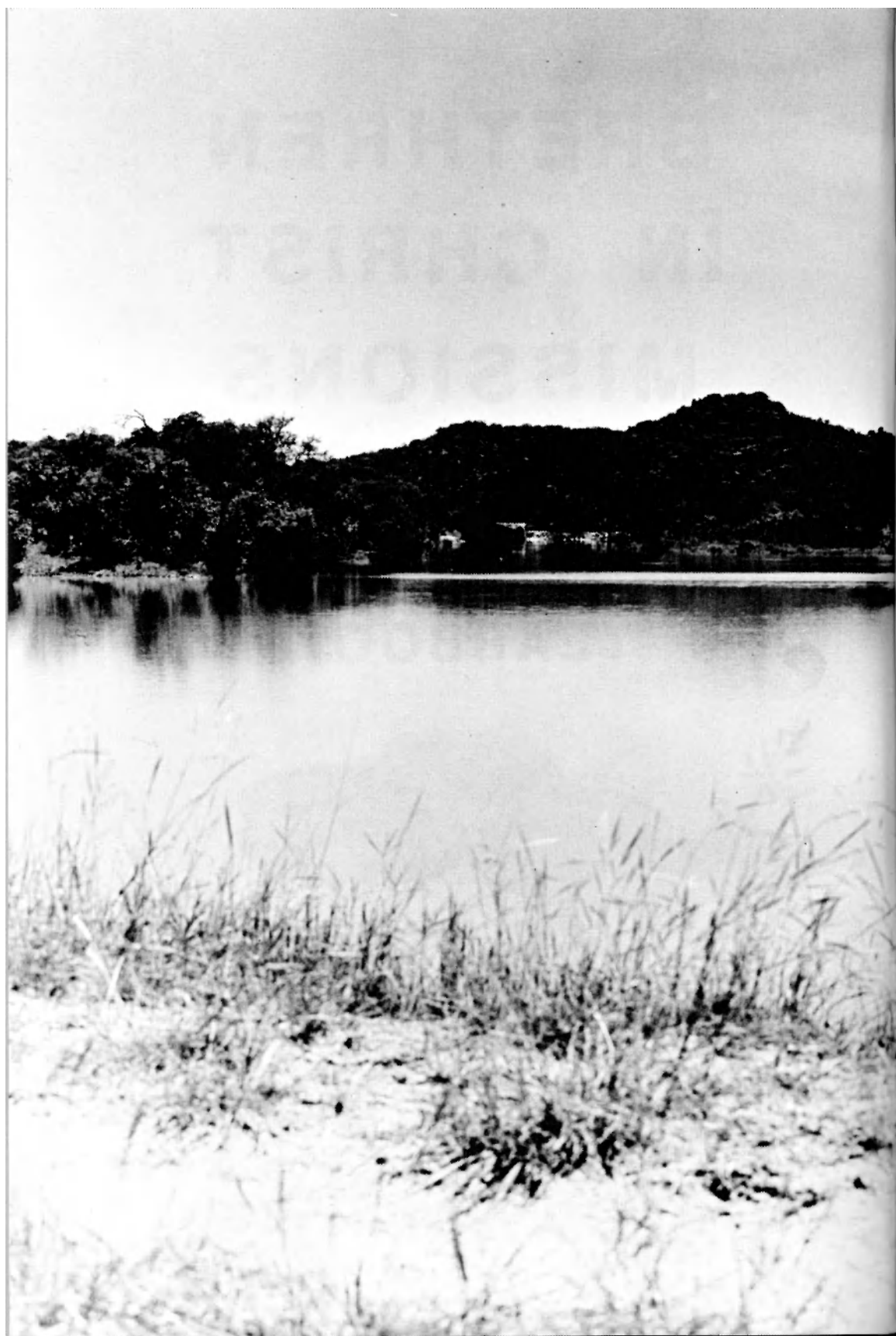
# **BRETHREN IN CHRIST MISSIONS**

## **YEARBOOK**



## **1971**

Printed in USA



Ho, everyone that  
thirsteth, COME...

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## As We Go

The “go” in the Gospel has been articulated well. For some, the crisis of being willing to go is past. But what is our task as we go? What does it mean to be a witness for Christ? How does one make disciples?

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Good decisions on the part of individuals and mission boards are the fruit of facing hard questions. Are we making disciples of believers? Do we confuse activism for witness? Have we learned that liberality in giving, though important, is not the primary ingredient in discipling?

As “going” Christians, we remain learners of Christ. As Jesus, we not only see multitudes, but people, and we must pay the price to learn to understand them. While the understanding may be only a matter of degrees, it helps create a climate in which those in spiritual need can speak to us.

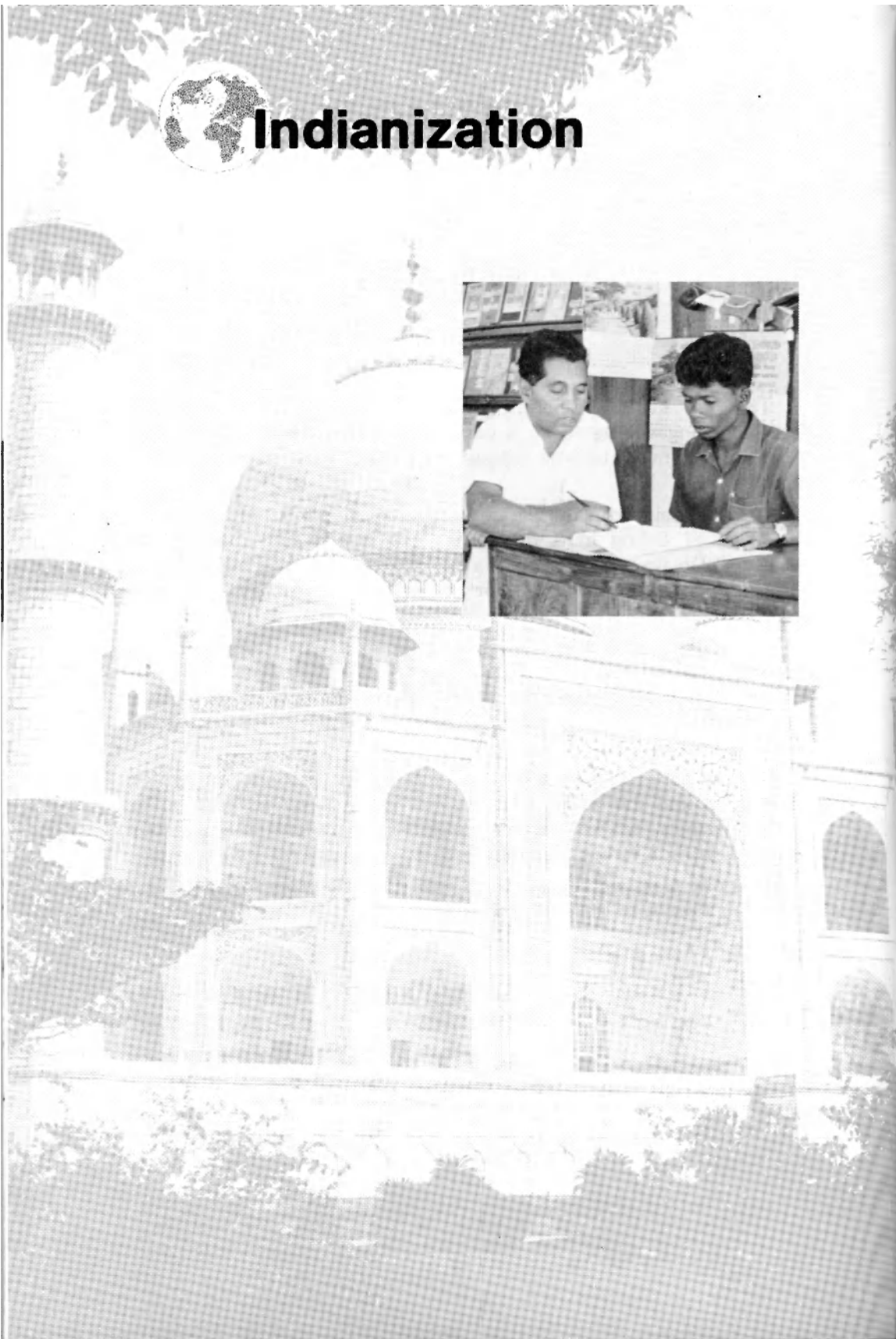
The Brethren in Christ have paid the price of opportunity for witness around the world. Our mission in the seventies will be to make disciples, as we become disciples. As in past decades our converts will somewhat resemble us.

Without fear, we can go forth with Christ’s promise, “I will be with you always, to the end of the age.”





# Indianization



During the past decade in India there has been continuous leadership training. Lessons from the experiences of churches in other countries dictated the plan for gradual transfer of responsibility to Indian personnel. This process has progressed to the point where the onus for development and organizing the program now lies largely with the "church" rather than the "mission."

A major landmark in Indianization came in 1967 with the adoption of a church constitution. The chairmanship of the church now rotates among the four regional superintendents, all but one of whom is a national. In 1968 Rev. H. K. Paul became the first Indian chairman and provided two years of capable leadership. The newly created Church Board has grappled with many problems and has shown ability in handling difficult situations. Regional councils and committees now deal with matters pertaining to the local churches.

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The general church treasurer, Rev. S. N. Rai, efficiently handles finances and bookkeeping. On the local level the process of mastering bookkeeping is proceeding at a deliberate pace.

Of the four ordained men, three are district superintendents and one is active in visitation/evangelism. Other pastors serve the church which worships in about thirty locations. Missionaries give support to this emerging leadership.

The most difficult aspects of Indianization relate to the institutional work carried on by the Mission over many years. It is recognized that the national church is not prepared to assume full administrative and financial responsibility for all of these programs in their present form. These matters are being grappled with jointly by the Church and the Mission. Some steps being taken are: The management of JIWAN JYOTI, the renamed and enlarged bookroom and reading room, is now entirely in Indian hands. There is no longer a missionary stationed at the Barjora Middle School. The Saharsa Day School is financially self-supporting. The Madhipura Christian Hospital is being surveyed by the Emmanuel Hospital Association for feasibility of future ministry. Plans are under way for transfer of mission lands held by the church in America to the Evangelical Trust Association of North India.



# Pastoral Self-Support



With the drafting of tentative legislation which would impose restrictions on receipt of foreign funds, the Indian government in 1970 stimulated western missionary organizations to accelerate their planning for the future. While certain enterprises formerly supported from overseas funds can become self-supporting, the Indian church must make careful adaptations of existing programs.

Although the proposed government action was not designed primarily to restrict mission activity, it does represent an awareness that Indians are about ready to manage their own destinies. There is a stigma to establishing Christianity in a Hindu land with foreign funds.

The rural churches in North Bihar are located in an area where the per capita income is about \$5.00 per month, and it would be difficult for the church to immediately support its pastors whose responsibilities cover rather wide areas. In this situation the Pastoral Self-Support program offers a viable option. With the development of the Kosi Irrigation System a five-acre plot of well-managed farm land can provide the basic support for a family.

Through the sponsorship of the Brethren in Christ Men's Fellowship, funds were made available to obtain five-acre plots convenient to communities where local pastors live and serve. In this way the church has been able to buy six pastors' plots which now are a resource from which assigned pastors can earn their living while serving their local flock. The plan includes provisions for a pair of oxen for each plot and a scheme whereby there will be funds available for the replacement of oxen over a period of years.

Thus, blessing has come to the emerging rural church in India as well as to the Men's Fellowship in America. It is indicative of the way problems can be met imaginatively. One more hurdle enroute to a growing, working, self-supporting church is thus being cleared,—good reason to give thanks to God, and pray God's special blessing upon hard-working Indian pastors.



# **Radio Evangelism in India**



In India, Christian radio broadcasting is organized as FAR EAST BROADCASTING ASSOCIATES IN INDIA (FEBAI), with offices and studios in Bangalore and New Delhi. Beside these two places, there are 15 cooperating studios in different parts of India run by missions with their own personnel. Programs are prepared in English and ten of India's major languages. The producing studios mail tapes to Bangalore where they are monitored for quality, music, and content before being mailed to the powerful FEBAI short-wave stations in Manila and Seychelles.

Radio in India is government controlled and there is no provision for the purchase of time on these stations. It is estimated that about 90 percent of India's rapidly growing radio sets are short-wave receivers. The broadcasts from the Philippines to the east, and the small Indian Ocean island of Seychelles to the southwest, are available to a wide audience throughout India and other countries of South Asia.

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With only about one-quarter of FEBAI's budget coming from overseas, it is heavily dependent upon gifts from interested friends within India. A constituency called FEBCON FELLOWSHIP is made up of prayer partners from throughout India.

Interested persons sign an application card, testifying to their faith in Christ, indicating their willingness to further the radio work as they are able, and promising to pray daily for FEBAI needs. Contributions from this membership now average Rs. 1500 (approximately \$200) per month.

Brethren in Christ participation in FEBAI is through the dedicated services of Allen and Leoda Buckwalter. Beside administrative duties, they are active in program production and follow-up work. A "case file" is kept of those who show special interest. Follow-up includes personal letters of counseling and literature, and may lead to a personal decision or spiritual victory over a special problem. New converts are encouraged to join local church groups.

Statistical reports include follow-up reports from participating groups. Over a 12-month period about 20,000 letters are received, mostly from India, although they also come from 20 other countries. Requests include prayer (1,520), literature (5,086), counseling (785), correspondence course (831), program guides (3,506). Words of appreciation run 32 to 1 over criticism.





# Lay Evangelism



Japan is a land of educated, reading people. Christians represent a tiny minority of its more than 100,000,000 population. Evangelism is a primary tool of the church.

One of the strengths of our Christians in Japan has been the emphasis of lay involvement in witness. Invitations to homes of non-Christians are one of the most basic moves in preparing the environment for evangelism.

Lay evangelism is

- ... sharing together in house meetings around the Word of God;
- ... giving literature to every home in a city, not once but many times in a planned effort;
- ... taking church-related people on outings, and worshipping together.

The NAGATO church, for example, is distributing literature to every one of the 7,280 homes in the area. Each time there is a tract with a letter of explanation. The first distribution was introductory, the second emphasized the word "love," the third took up the question, "What is man?" Each effort is built on the one before so that in the end, each person will have enough knowledge to accept Christ as Saviour.

There is always personal contact. Tracts are not simply left at the home but are handed to one living there. Person-to-person contacts require much time. Even with most of the members helping, it takes about 40 days to complete one distribution. Add to this the work of composing letters, stamping the church's name on the tracts, folding the letters and tracts and putting them in envelopes. These people are working at evangelism and through their efforts a whole city is informed that there is a God who cares about man and has made a way for his salvation.

Other church groups have developed their own methods. Hagi and Tokyo are using the house-meeting approach where they gather with their friends and study the Bible together. Several of such groups have developed spontaneously at Takibe also. These groups, while using the cell meeting as their basic thrust for lay evangelism, also make use of the "outing" which is enjoyed by Japanese of all ages.

No one method is complete in itself but each group tends to emphasize one method which especially meets the needs of the people that the particular church is trying to reach. The people of Japan are very deliberate and usually think a long time before making a commitment to Christ. Japanese laymen understand this need of their friends and they are also discovering the blessing and comfort of Christ in their lives. This qualifies them for lay evangelism.





# JOHN ENGLISH TEACHING --

*The coming of Christ*

## A Tool in Evangelism



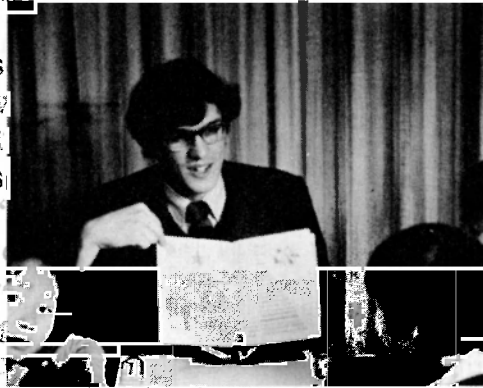
**W**HEN ALL THINGS BEGAN, the world already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. All that came to be was alive with his life,<sup>f</sup> and that life was the light of men. The light shines on in the dark, and the darkness has never mastered it!

There appeared a man named John, sent from God; he came as a witness to testify to the light, that all might become believers through him. He was not himself the light; he came to bear witness to the light. The real light which enlightens every man was even then coming into the world.

He was in the world;<sup>g</sup> but the world, though it owed its being to him, did not recognize him. He entered his own realm, and his own would not receive him. But to all who did receive him, to those who have yielded him their allegiance, he gave the right to become children of God, not born of any human stock, or of the will of a man, nor of the will of a husband, but the only Son of God, born of God himself; he came to dwell among us, and we saw his glory, full of grace and truth.

Here is John's testimony, which I heard and saw, and which I have written down. Here is John's testimony, which I heard and saw, and which I have written down. Here is John's testimony, which I heard and saw, and which I have written down. Here is John's testimony, which I heard and saw, and which I have written down.

Out of his full store, John gave us grace; for while the Law was given through Moses, grace and truth have come through Jesus Christ. No one has ever seen the Father, who is nearest to the Father's heart, he has made him known.<sup>h</sup>



THIS IS THE TESTIMONY which John gave when the Jews of Jerusalem sent a deputation of priests and Levites to ask him who he was. He confessed without reserve and avowed, 'I am not the Messiah.' 'What then are you Elijah?' 'No', he replied. 'Are you the prophet we await?' He answered 'No.' 'Then who are you?' they asked. 'We must give an answer to those who sent us. What account do you give of yourself?' He answered in the words of the prophet Isaiah: 'I am a voice crying aloud in the wilderness, "Make the Lord's highway straight."'

Some Pharisees who were in the deputation asked him, 'If you are not the Messiah, nor Elijah, nor the prophet, why then are you baptizing?' 'I baptize in water,' John replied, 'but among you, though you do not know him, stands the one who is to come after me. I am not good enough to unfasten his shoe.' This took place at Bethany beyond Jordan, where John

The intense interest on the part of Japanese to learn the English language as an aid to them in business has provided many varied opportunities for witness. Missionaries had been able to accept only a few of these opportunities for the teaching of English until 1967 when voluntary service assignments were made to Japan for this specific ministry.

In Tokyo, two small English "centers" have been developed in Koganei and Kodaira where classes of four to seven students are grouped according to ability and age level—elementary, junior high, senior high, college, adult men, and housewives. Similar classes are being established in Shimonoseki in Yamaguchi prefecture. In rural areas, missionaries are sought out by people who want "western exposure." High school classes in schools average 50 to 60 students.

Some Japanese companies sponsor English conversation classes at their place of work. For the English-speaking Christian, this is a natural opening into the heart of the man whose main reason for living is his company. For the past year there has been such a class at the National Institute of Veterinary Research. Frequently Japanese English teachers come for instruction. English Bible classes before and after church services attract some who probably would not otherwise attend. Japanese who plan to go abroad come for special tutoring.

Other types of contacts are made because of English. Judging speech contests and tutoring students in preparation for such events illustrate this. A student of Doyle Book won first place in a national speech contest. Summer English camps are ideal for friendship evangelism.

With private English classes, monthly English fellowships have been held. These provide opportunities for students to practice what they have learned. They also become natural situations for discussion of the Gospel. From them, friendships have developed leading to excursions together—to the zoo—to a Christian folk concert—to see "The Restless Ones."

As language reflects so much of a culture, the English program has fostered greater understanding between the Japanese and their foreign Christian neighbors. With Christ dwelling in the English teacher's life, his speech and conduct are affected in a way that creates natural opportunities for witness. Some are asking questions about Christianity. Some are being converted. In Japan, as elsewhere, students learn as much from what the teacher "is" as from his "words."



# Latin America Potential



"The center of gravity of the Christian church is definitely moving southward into the southern hemisphere. And, of course, it will change color and language too." These words of Rev. Ruben Lores, successor to the late Dr. Kenneth Strachan (regarded as founder of the Evangelism-in-Depth movement in Latin America) may shock those of us who regard North America as the citadel of Christian faith! But we rejoice in the dawning of a new day for the almost 200 million people of South and Central America.

Only a few decades ago, Latin American religious life—what there was of it—was strongly controlled by a decadent Catholicism. Protestant missionaries went into Latin American countries at the risk of their lives.

Today this ecclesiastical stranglehold no longer exists. Evangelicals, comprising 75 percent of the 6,000 missionaries in Latin America, are experiencing religious liberty and a gratifying response to the Gospel. Documented reports indicate fantastic growth and predict even greater growth through the rest of this century.

Studies have shown that in some areas of great initial response there has been phenomenal church growth; but in others the rate of church growth has been extremely disappointing. Missionary and national leaders, therefore, need to review their field programs constantly in order to assign priority to responsive areas.

These first-generation Christians need nurture and leadership training. Only 15,000, of the nearly 100,000 needed pastors, have had pastoral training and Bible courses. Because of the crisis, extension seminaries have arisen to take the Bible school to the pastors and give them training "on the job." The success of the extension seminary movement has inspired missions in other countries to similar efforts.

The face of Missions is changing too. "Missions have been placed in a totally new context," says Dr. Horace Fenton of Latin American Mission. "Even the principle of working shoulder to shoulder, Latins and non-Latins, which replaced the old patterns of missionary paternalism, is out of date. Now it is imperative that the way be opened for Latin leadership to develop, mature, and take responsibility in every aspect of the work."

The Evangelism-in-Depth movement is an integral part of Missions in Latin America today. So successful has this plan of lay participation in prayer cells been that Missions in Africa and other continents are attempting similar programs.

We thank God for the great open door to Latin America. We pray it may also be an *effectual* one for Brethren in Christ Missions outreach.



# A New Church



New steps for development of program in our most recent mission field, Nicaragua, are now moving forward.

This follows real evidence of responsiveness and the blessing of the Lord in the work which was initiated by Howard and Pearl Wolgemuth in 1965. They began in Esquipulas, a village six miles from Managua, where there had not been a Protestant witness for 35 years. Within six years the average Sunday School attendance reached 128, baptized members numbered 44, and services were conducted at four other nearby centers.

We believe that, God helping us, such growth can continue. The enlarging program will require additional personnel and more facilities. Our present missionaries, Walter and Lynda Kelly, are being joined in 1971 by Charles and Cara Musser. A third couple will be essential very soon for adequate staffing for increased outreach and nurture.

More churches and several missionary residences are on the way. The church being built at Arroyo will greatly help in providing a second center for services and activities. Others must be planned for as outreach continues.

A missionary residence has been purchased in a middle-class development area where 3,000 houses are being erected and where there is no other Protestant witness. The second will be built near the church in Arroyo. The gift of \$12,000 from the WMPC in 1970 has helped greatly to make possible both the church and residence.

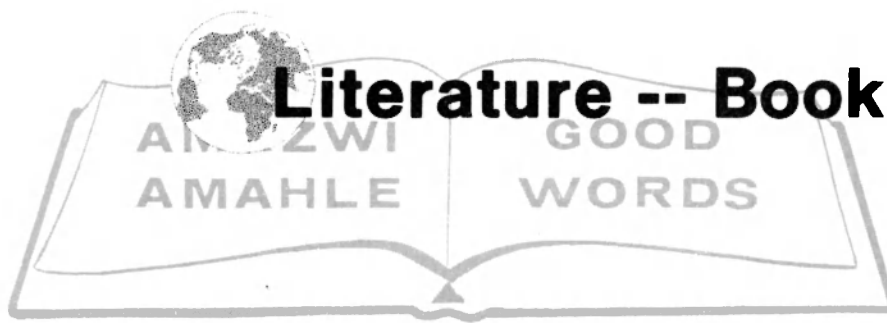
And what about specific guidelines for development? We have them. They were first set out in 1965 and were reviewed in 1967 and 1969. Being flexible, they allow for guidance of the Holy Spirit and developing needs and are based on the following principles:

1. The goal of all mission activities is to evangelize and nurture the believers.
2. The national church shall operate on the level of the country's economics. Subsidies to the church program shall be used mainly for capital expenditures.
3. Lay leadership training shall receive priority.
4. Efforts shall be made to those of varied economic levels in both urban and rural areas.
5. Services to help the people achieve literacy, agricultural skills and better health may be developed as supplementary to evangelistic and nurturing ministries.

After spending a few weeks in Nicaragua this year, Brother Alvin Book commented: "The potential for church growth is great . . . As I see it, the church is able to grow in almost any direction."

May God give us vision and dedication equal to these needs and opportunities!





# Literature -- Bookrooms

Number 37

Price 1c



## UKUBINGELELA ABATHANDEKAYO BONKE

Mhlaka December 25, 1970

Nonyalibingelela tonke bafundi baleliphethshana. Ngililisele inhlalahlale enkulu ekuphetheni kwenu umnyaka ka-1970. Umnyaka usuphelile lezinto zawo sezidlule.

Ilanga leKhisimusi liyini, litshoni kithi sonke? Latshoni ezazini zasempumalanga? Latlililanga elikhulu lothando lokujabula lokubonga njalo lelukupha zipho ezingamagugu. Ekuzalweni kuka-Jesu, izazi zasempumalanga kakhulu zamnika umntu bula. Asizwa ukuthi zacel zingena endlini, zabona umzila wawo phansi, zakhuleka kuzamkhunga ngeziphoo igol

Ukucela isiphoo seKhisimusi kulo ocela kuye, zithanda kwakho lokuzifur uqobo. Yikuphi okuhle ul thokoza othandwa ngu-

Kengilibuze umbuzo. 1970, umkakho uzamnika bakho iziphoo zabo usuzikl lawe ntoni, uyilo lon usubakhethele iziphoo zabo ezinkulu kodwa ezincinane kubo bonke abethu. Ukupha kabusisekile kulo kwamukela.

Ilanga leKhisimusi, lilanga okumele sitshone ndawonye lomkethu, labantwana bethu, sidle ndawonye, sidlale ndawonye, sivakatshe sonke singe-blukani. Umama kumele apneke ukudla okunengi, okumaandi. Ubaba kumele achithe mali ehlle ngelanga leKhisimusi ukuthokozisa abendlu yakhe. IKhisimusi kumele dethe izibusiso lokuthula ekhaya. Abanye bathanda ukuthokozisa enunye imizi kodwa eyabo idanile ihluphekile, ilamile. Asiqaleni ukupha iziphoo eJerusalem khonake siphe kwezinye izindawo.

BISHOP P. M. KEMATO

## IZINDLELA EZINGALANDELWA NGEKHISIMUSI

Isikhathi seKhisimusi sesisondele. IBandla ngalinye lizathanda ukubonipha lesi isikhathi ngokubomdlalo omuhle weKhisimusi. Nantu uluhlilewezinto elingazilandela.

Kuzasweleka ukuthi likhethe lababantu:

Ixuku elincinane lokuhlabela  
Umbali UMaria  
Abelusi UJosefa  
Izingilosi

Ixuku lokuhlabela kufanele lime noma libhale kwelinye icele ngaphambili eChurch lilungele ukuba. Umbali kufanele emnBhale. Nxa kufundwa kufanele beze phambi okutshiwo ngamazwi

### Izindlela

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Bonke

Abelusi bazangena)  
wath' Ebusuku Abelusi

Izingilosi eyodwa izangena,  
ilosi ezinengi)  
alelan' Izingilosi  
si rezingilosi bazaphuna)  
o (UMaria loJosefa 'baza-

(Abelusi bazangena baguqe phansi bakhonze)  
Abahlabeleli—No. 32, Lizwe Thokoza Nansi

Inkos'

Umpikelo

Umthandazo

Ingoma yokuVula: Ngabantu Bonke—No. 10,  
Wathanda Izwe Kangaka

UMthandazo Wokubala

Abatsha beBandla bazathokoza ukutshene-  
umdlalo lo beqondiswa ngumuntu omdala.  
Yenzani ubungeono benu litshengise iqiniso lenda-  
yekhisimusi kubantu bakini ngalali ikhisimusi.

Nkosikazi C. V. GINDER

Nkosikazi J. N. DLODLO

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INDER

LODLO

Page One

The place of literature in communicating ideas grows as people become more aware of the power of written words. Even Christ Himself resisted the temptations of the Devil with the words, "It is written." Significantly, the Brethren in Christ bi-monthly church paper is called AMAZWI AMAHLE (GOOD WORDS), pointing up the fact that words are not sacred because they are written, but that the content and quality of words are important.

A growing ministry during the past decade has been through the development of the Matopo Book Centre in Bulawayo, Rhodesia and at the Choma Bookroom in Choma, Zambia. From the inception of these merchandising outlets there has been constant growth so that today they serve a wide community far beyond the sponsoring constituency. More recently, a second outlet for southernmost Zambia has been provided with the opening of a branch bookroom in Livingstone, where a full range of Christian literature and Bibles is available.

The bookrooms are distributors of a wide range of Christian education materials. Bibles, hymnals, vernacular books, are always available. Materials for the conducting of Sunday School and Vacation Bible School workshops are also provided. The New Life For All handbooks (in a number of languages) are handled and sold at cost. The bookrooms cooperate with other evangelical publishers.

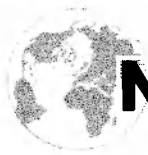
Colporteurs sell books and religious materials in outlying areas. This availability of good literature to those who are isolated from the bookrooms is much appreciated. In addition to Bibles and New Testaments, Scripture portions in various dialects are available. Gospel recordings containing simple Gospel messages can be obtained in a number of languages and dialects. There are book-lending libraries and film-lending libraries. In Bulawayo, Book Centre employees conduct Released Time Bible classes in primary and secondary schools.

In emerging nations where education is about the highest priority item, the place of educational tools is primary. This is reflected in the sale of school supplies amounting to \$297,786 last year from the Matopo Bookroom alone. When one considers that most school supply items retail for less than \$1, the scope of this operation in Bulawayo, Rhodesia and Choma, Zambia is better understood.

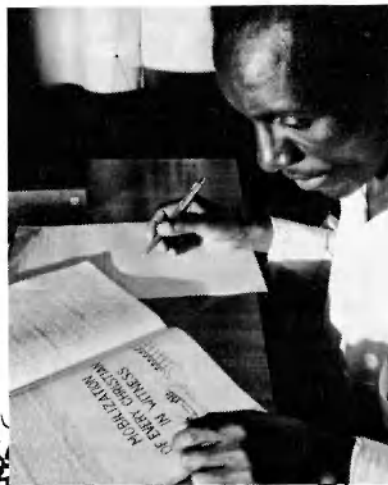
People from all walks of life and many nationalities walk through three bookrooms operated by the Brethren in Christ in Africa. This ministry has provided many opportunities for personal witness.

It is the goal of those ministering through this arm of Brethren in Christ Missions that they will be "all things to all men that we might by all means save some."





# New Life for All



When people really believe in Christ, they obey His commands. To believe in Him is to accept His provisions for New Life For All. In various parts of the world the Spirit of God has broken out upon the church in new thrusts of evangelism where believing Christians have caught a vision of what the task of the believer really is.

In Africa, the New Life For All movement is under way in numerous countries following its initial successes in Nigeria. Both in Zambia and Rhodesia the Brethren in Christ are active in sharing men to help organize and prepare the churches for what God wants to do.

NLFA is a plan for all Christians to pray together and work together to tell others about the salvation provided through Christ. The aim is to make living witnesses of Jesus who are not ashamed to confess that He is the Christ, the Son of God. Prayer is the hub around which the whole preparation takes place. As Christians wait upon the Lord and consider the evangelistic task before them, they realize in new dimension that there needs to be right relationship between the Christian worker and God, as well as between the Christian worker and his neighbor.

In leading Christians into the work of evangelism, preparation, information, instruction, evangelization, consolidation and continuation are necessary steps.

While the leadership of the churches must become wholeheartedly involved in New Life For All, ultimately it is the lay Christians who become the evangelizers. It is the goal that in a given community every person should have received enough of the truth of the Gospel so that he can make an intelligent decision, whether to accept or reject it.

Rev. A. Graybill Brubaker serves as the National Organizing Secretary for NLFA in Zambia, working with Rev. W. K. Kasonso, an eminent African Christian leader who is its Chairman. Rev. Glenn Schwartz serves as Regional Organizing Secretary for the Southern Region of Zambia. Both of these assignments, by the very nature of the movement, are interdenominational. In Rhodesia, Nicholas Mnkandla serves as an assistant to the national director and Rev. George Bundy is coordinator of the Brethren in Christ program.

Small prayer cells are meeting regularly to exercise in the hard work of prayer. In various places and manners, people are entering into an instruction period. Visitation will be launched following training. The goal is for each Christian to disciple another believer until soul-winning becomes our great preoccupation.



# Indigenous Leadership



One of the indispensables for a growing spiritual church is the development of indigenous leadership. It is the nature of the church as an organism that its own leadership must ultimately be produced from within. The pace at which this takes place is a subject on which there is, understandably, differing opinion. It is one thing to agree on general principles; it is another thing to agree on application of those principles in a specific situation.

In Africa, from its beginning, the Brethren in Christ mission program has sought to discover and develop local leadership. The history of this is noted, briefly, in the following sequence: From a growing corps of African ministers, three were chosen for ordination in 1948; in 1955 a Church Executive Committee was appointed and began assuming an increasing role in the administration of each Regional Conference; beginning in 1956 a number of churchmen were sponsored for overseas training and experience; in 1959 African leaders began to take over District Superintendent responsibilities from missionary personnel.

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The church in Africa began officially functioning under her own Manual of Doctrine and Government in 1964. National leadership participated in the hammering out of this document born out of the experiences, practices and needs of the emerging church. In 1964 the "Church in Africa" elected her first Bishop, choosing a missionary, Rev. A. J. Book. One African leader at the time of this election said, "We have now chosen our first African Bishop." In 1969 the church chose her first National Bishop, Rev. P. M. Kumalo to head the church in Rhodesia.

At the present time the Church Executive Committees of the two regional conferences are made up as follows: Rhodesia—twenty-six men, of whom twenty-three are nationals and three are missionaries; Zambia—seventeen men, of whom fourteen are nationals and three are missionaries. The Executive Board consists of fifteen members, eight of whom are nationals and seven are missionaries.

Of about 200 churches in the two conferences all but a few are pastored by national brethren. Training and support of these pastors are an important part of helping them to minister effectively among their people.

The principalships of both secondary and teachers training schools are now being carried by nationals. In three of these schools in Rhodesia there are eighteen African teachers and thirteen missionaries. For a decade the orientation of new missionaries has included this statement, "You will be working 'with and under' national leaders." This process is continuing.

A church must give birth to, train, install, and support her own leadership. Vision for this goal must reside in the mission. Understanding, courage, and patience to accomplish it must be shared by both mission and church. The future well-being and outward thrust of the African church depends upon a leadership that moves with the Spirit in bringing all its members into a growing discipleship and a true witness to the world.

AFRICA: Missionary Personnel (cont.)—R. Virginia Kauffman, Luke & Martha Keefer, Anna Kettering, George & Rachel Kibler, Samuel & Joyce King, Frank & Blanche Kipe, Carl & Winifred Knepper, Nancy Kreider, Martha Lady, Mary Olive Lady, Erma Lehman, Fannie Longenecker, Robert & Carolyn Mann, Dorothy Martin, Ann McEwen, Eva Mae Melhorn, Edith Miller, Mildred Myers, Curtis & Violet Nissly, Evelyn Noel.



# **MISSION STRATEGY-- Long Range**



Donald Anderson McGavran, *Editor*

Robert Calvin Guy

Melvin L. Hodges

Eugene A. Nida

A pioneering reappraisal of the  
role of Christian missions and the prospects  
of the Church around the world today.

The whole question of the role of missions in church building has come under critical review in the past two decades. A number of factors dictate the urgency for careful and long-range planning in the church:

- a. Universal consciousness of what other churches are doing and thinking;
- b. Rapid economic, political and social changes taking place in "mission fields";
- c. Ease of communication between home church and mission field along with rapid turnover of personnel;
- d. Development of indigenous churches under local leadership.

In Africa, Brethren in Christ Missions have been operating from the beginning of this present century. Administrators have kept the need for review and analysis of program before the church. Because of the above factors, and others that could be added, it is imperative that objectives and goals be set in the context of present-day realities.

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In broad scope, here are three objectives to strive for in the African church:

- a. To build a strong, indigenous, self-governing, self-supporting and self-propagating church;
- b. To develop a constituency of believers totally committed to the disciplines of the Great Commission that will evangelize people both near and far;
- c. To provide opportunity for all converts to be nurtured in the doctrines of the Word of God so that they will grow in life and witness for Christ in the world and sacrificial service to the church.

If these objectives are worthy, the church must provide for the training of leaders who understand the dynamics of church witness and growth. Missionary personnel will need to adapt to changing roles. To be effective, both missionaries and national leaders must wed a constantly growing spiritual dimension in their lives to their technical skills.

Spiritual men, patterning their lives on the Christ who walked in the world as a whole man, must be prepared for constant pruning of methods and activities that do not contribute toward the growth and ministry of the church. The programs of the church must ultimately be manageable by the church. The role of hospitals, schools, bookrooms, Bible Institutes, youth activities, mobile Bible schools, church services, evangelistic efforts, clubs and farming operations must be evaluated in light of the needs and capabilities of the church.

For the church to grow it must attract its people, and its youth in particular, for service utilizing their energies and the resource of their new ideas and methods. Only by the power of the Holy Spirit in the lives of God's people can such energies be released in a true witness for Christ.

# Thoughts on DIS

28

*Voluntary Service workers, whether they be 18 or "Why did I do it?" "Am I really serving the Lord here am I a faithful witness?" We invited our VS persons world to share some of their thoughts on following Christ about it—but quite a few have responded. We share spread and one on page 56.*

## DISCIPLESHIP

Discipleship means giving all I am or hope to become over to the direction and control of the Lord Jesus Christ—He who has endowed me with the gift of life, the abilities and talents uniquely mine and the capacity for future achievements.

It means willingness to forsake all of the pleasures, prosperity and security of life to assume poverty, hardship and uncertainty in the service of the Master. It channels all my hopes, ambitions and plans into a more constructive pattern and uses all my talents, abilities and wealth in furthering His work. It catches a vision of multitudes with no hope, waiting for my prayers, my money, my concern and my hands. It hears the anguished cry of the lost, "Come help us," and it makes me respond with an urgent, "Lord, here am I—use me!"

But discipleship is an insurance policy which pays dividends of life eternal, the treasures of heaven and pleasures forevermore. Its future is a glorious life with the Master of my life.

*Sandra Lee Neyer*

## on DISCIPLESHIP

*er they be 18 or 70, have reason to ask themselves, "Is my service really needed, and do our VS personnel at twenty-five points around the world follow Christ. Many of them are still thinking of themselves as being bonded. We share three responses—two on this center*

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### TWO YEARS OF A LIFETIME

Two years of a lifetime . . . a moment or an age. When I first considered it, I flew into a rage, thinking I wouldn't want to submit myself all financially—why that's almost like bankruptcy! Then a still small voice spoke to me. True joy comes from giving; that's the real way of living. So with determined mind I came to see what I would find. There was work, prayer, and play. Eight hours at the job, a meeting at night, then time for relaxation were the certain schedule of many a day. Yet there were "extras" too. A Chinese meal, skating and bowling were just a few! But sometimes I felt like complaining, "Wow, what a load." Then God's voice saying, "Remember, I never promised you an easy road. You just stay close to me, and when it seems too heavy a burden you bear, I'll gladly share your every care." So then with lightened heart, I make a "brand new start."

The blessings of this work really are untold. The reaping—"four-fold." So I look up to God and say, "Yes, Lord, there never has been a better day!"

*Kathy Vobora*





# Bible Extension Course



A new venture in Bible training for pastors and other interested workers was one of the highlights of Zambia in 1970.

The problem of equipping pastors for an effective ministry has long concerned the church in Africa. Bible conferences, correspondence courses, preachers' booklets, sermon outlines, and Bible studies were attempted with varying success.

Always interested in what God is doing in other fields, our missionaries followed with much interest news of God's blessings upon the emerging church in South America. Then men who had shared in developing programmed instructional lesson materials came to Africa to share what they had learned, under the sponsorship of CAMEO (Committee to Assist Missionary Education Overseas).

Spurred by resources gained from workshops with these experienced men, a pilot scheme approved by the Executive Board was scheduled in Zambia for September. For nine weeks a teacher left SIKALONGO MISSION each Tuesday noon traveling 29 miles to *Singani* where six people gathered for two hours of classes. On Wednesday, he traveled 35 miles to *Halumba* where 25 attended. On Thursday, he drove 26 miles further, beyond MACHA MISSION, to *Mweebo* where 30 attended. On Friday evening, a class was held at the *Choma* church where 10-15 attended. During the daytime the teacher wrote the following week's lessons which then had to be translated, typed and duplicated on Saturdays and Mondays.

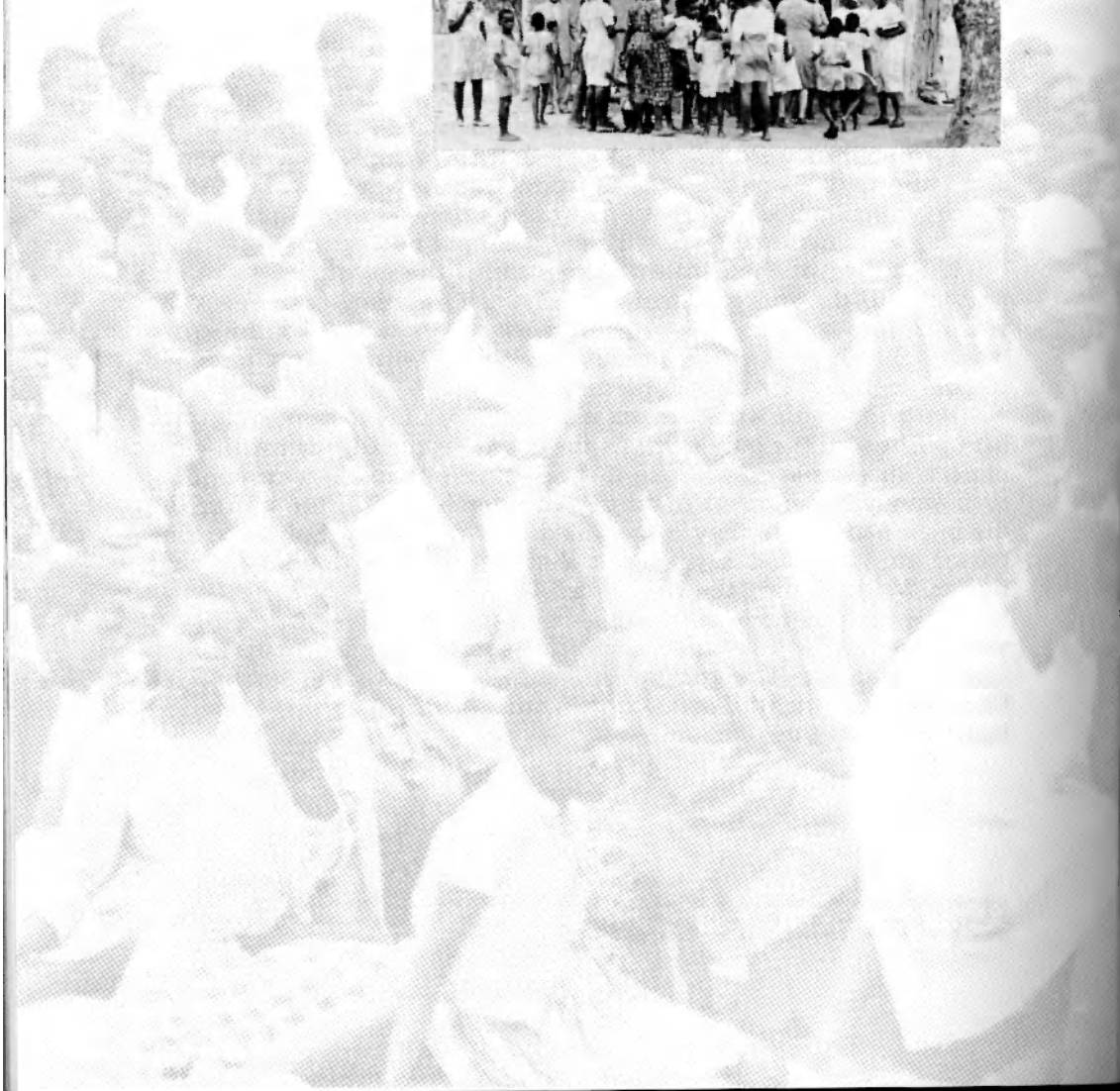
Two courses were taught: Acts 1-9, listing people, places, events, and important lessons; and an introduction to New Life For All in which programmed instruction was developed with the teacher learning what material "worked" and what did not.

Illustrative of the depth of discussion is the question of the old pastor as to the appropriateness of saying a little prayer to ancestors when dying, so that they would receive one well into the spirit world. The teacher very carefully explained, with respect both for the old man and his ancestors, that Jesus alone is able to receive us well into the spirit world. It was a moment of unique opportunity to lift up Christ as the only help. As the answer came through with clear impact, the whole class broke into spontaneous applause responding to a wonderful moment of truth. An interchange on the power the disciples had when they were filled with the Holy Spirit led one pastor to stand and say, "What shall we do? We don't have that power. We don't have the Holy Spirit."

As more programmed materials become available, missionaries at various centers will be in a position to teach, thus greatly extending pastoral training. The goal of the project is to make it possible for Christians to "rightly divide the word of truth" as they face the issues of life in their communities.



# **Church Goals for 1971 (Rhodesia)**



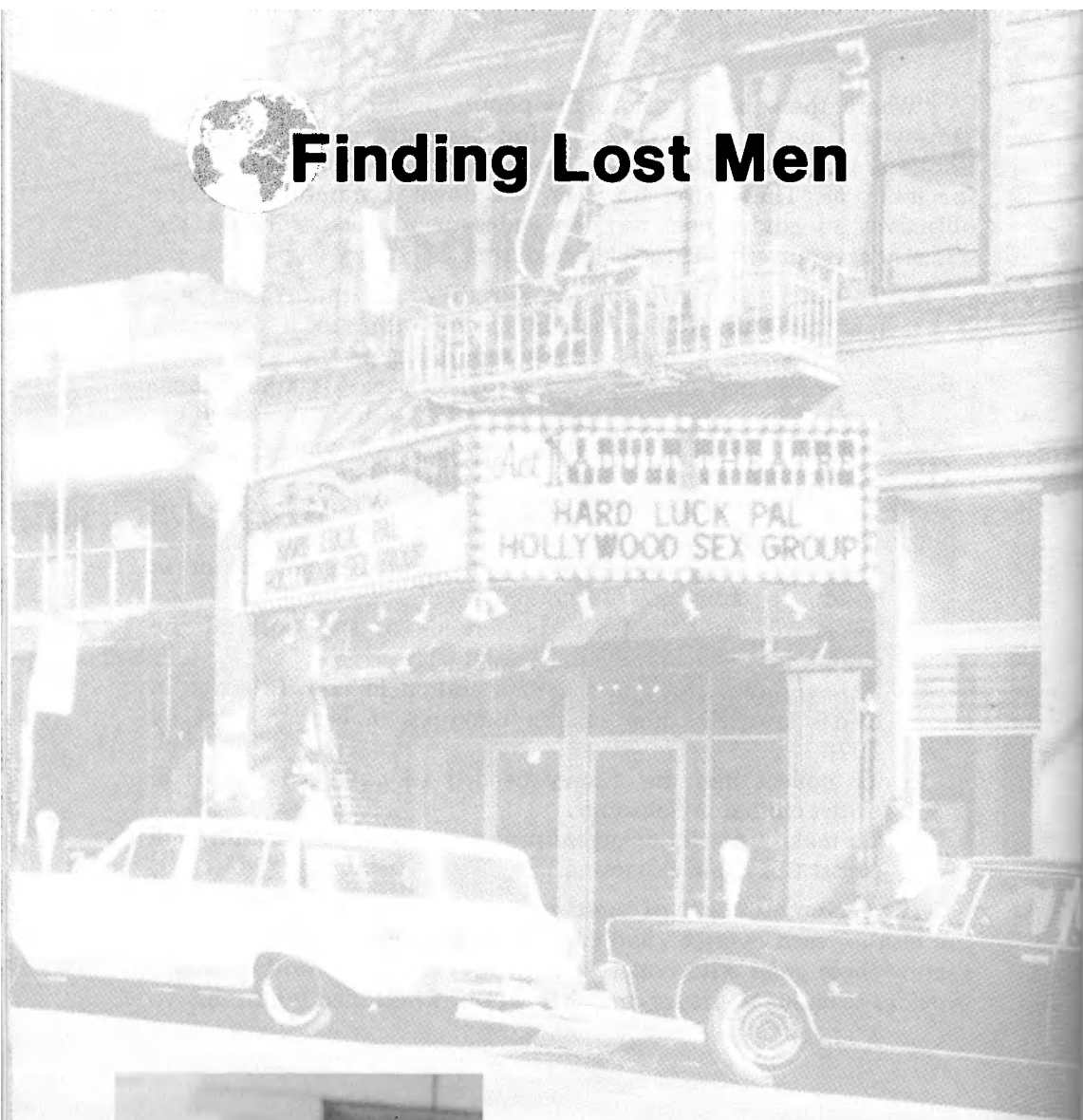
"Where there is no vision, the people perish" (Prov. 29:18a). Those who share in the concerns for the work of the church in Rhodesia have not voted to adopt a set of officially formulated goals for the year. They have, however, set down a number of major objectives to guide them as they endeavor to carry forward the ministry and outreach of the church during 1971:

1. To build up congregations so that they can support their own pastors. This would include having more local organized congregations with at least five supporting pastors.
2. To emphasize the importance of each pastor taking some form of pastoral training in 1972, either at the Bible Institute, Mobile Bible School, refresher course, or correspondence course.
3. To encourage each pastor to press the work of New Life For All in his church.
4. To stress the importance of tithing as a major factor in building a strong spiritual church.
5. To strive for a better understanding of the work of the church between administration and laity.
6. To encourage the building of a church in each Brethren in Christ area—five new church buildings in each district by 1972.
7. To collect half the money needed to build a Brethren in Christ church in Salisbury.
8. To make a matter of urgent prayer the need for a Brethren in Christ Church in Botswana.

The accomplishment of these goals are the combined concern of the bishop, each overseer, and every member who loves the Lord. By sharing these goals with concerned friends across the brotherhood it provides stimulus to prayer on behalf of our Rhodesian brethren.



# Finding Lost Men



Across the world one can find just about everything in the city—from beauty to ashes. But for some who go there, things don't turn out right. If the going gets too rough, there is always one place to go—to SKID ROW. The fact that this has been happening ever since there have been cities to go to, makes it no less tragic.

In San Francisco, where the Brethren in Christ have been working for most of this century, the Life Line Mission has become a lighthouse in the part of the Golden Gate city which is not so exciting. In one section of Sixth Street (between Folsom and Market Streets), there are 25 Skid Row hotels and flophouses, 26 bars, 14 restaurants, 22 stores where liquor is sold, and other assorted buildings of convenience. Here, those who have lost their way meet together. On the street there is panhandling, hustling and fighting, which often results in someone's being taken to jail or to the hospital. Muggings, knifings, robberies, and murder are quite commonplace. A night in the flophouse or cheap hotel is unsafe from possible break in, or from fire caused by the lighted cigarette of an inebriated occupant. Even after a building is condemned, it may provide shelter to those who have gained access—otherwise the only place to sleep is in an open doorway or on the sidewalk.

What may appear to be lost and forgotten men, are often children of the post World War II era. As a teenager, the son of a New England Christian family suffered an amputated leg. Although he took a Bible correspondence course, he never made a meaningful commitment to Christ and drifted away from Christian influence. Coming to San Francisco he became addicted to drugs and for three years was enslaved to heroin and other hard drugs. Ultimately, he was among the men who came to the Life Line Mission. It was there that he experienced salvation and the break from drug addiction. Through the withdrawal period he was enabled to remain steady through the power of prayer.

Speaking of life on Skid Row, this young man says, "If you are down and out you can always get a drink, but you can't get anything to eat, and if you try to live better, you'll be assaulted, and battered and bruised." Hoping to leave the area soon for a better environment, he said, "I can never thank the Lord enough for what He has done for me. My desire is to serve the Lord to the best of my ability and to give my life in service to Him, as He may direct."





# **Opportunity -- With Love**



For some people the focal point of life is still far from the city. The Indians of northern Canada know the rigors of life in an environment vastly different from Sixth Street in San Francisco, yet their basic life needs are quite similar.

Montreal Lake Children's Home was established for a ministry to school-age children who live in the bush country of northern Saskatchewan. In this vast area there is limited economic development and many families live in isolated settlements where hunting, trapping and fishing are a means of livelihood. While educational opportunities are provided by the Canadian government, many children cannot avail themselves of the opportunity because of distance and lack of hostel accommodations. The Children's Home at Timber Bay becomes the second home for about sixty children for ten months of the year.

Although the Indian got to America first, today he finds himself a minority sub-culture. As such, he is frequently victimized at the edge of the white man's world. He often does not have the tools to compete and his value system also tempers his desires. But school years are formative years. Aspirations can be fostered and foundations can be laid.

A staff of dedicated Christians works daily to make the environment conducive to learning and to present the Christian way as an attractive option. Chores, study, play and worship are on a regular schedule.

One of the boys pictured, came to the home at the age of four as a permanent ward by the Indian Affairs Agency. He has no connections at all with his parents and relies entirely upon the Home for his care. He is developing into a fine boy with good habits and a helpful spirit. A Cree Indian, he has come to love the Lord and shows promise of some day taking a strong stand for Him.

The other boy is the seventh member of a Cree-Irish home to attend school at Montreal Lake. Coming from an isolated out-of-the-way area, he must be flown by bush plane for his 10-month stay at his home away from home. This closely-knit children's home seeks to provide the best care possible and the children are well liked in the community. However, hesitancy to make a personal commitment to Christ has characterized each student from the Home so far.

The Home family is about evenly divided between boys and girls. Inevitably, these children will have more exposure to the white man's world than most of their parents. It is to be hoped that they will each have the presence and joy of the Lord as their guide into tomorrow's world.





# **Standing Beside Youth**



In a world of wheels and transistors, young people inevitably see and hear some things not planned for them by their parents. To the Navajo youth there is the double impact of educational stimuli and cultural pressures. Much of this encounter is in the towns where he goes to work or to study.

The life with his family alone at a camp in the wide open spaces is vastly different from the congestion of streets with its lights and sounds and mixed opportunity. Even though a youth's family moves to the edge of town there is often little help since parents frequently are less able to cope with it than their offspring.

During 1970 the Brethren in Christ purchased a property in Farmington, New Mexico about 45 miles from the Mission where its primary contacts have been for nearly a quarter of a century. This location is becoming a focal point for a ministry to young people, many of whom have at one time attended the Mission Boarding School. Some of these youth are still in school, some are employed, some are finished with school and looking for work, many are facing decisions such as the draft for young men. Each person has unique problems to solve and often his own resources are inadequate for decision making.

The Navajo Mission is trying to be on hand, where the encounter is, for so many Navajo youth. The goal is for these youth to have opportunity to meet with understanding adults whom they can trust and in whom they can confide, as they struggle with crucial life decisions.

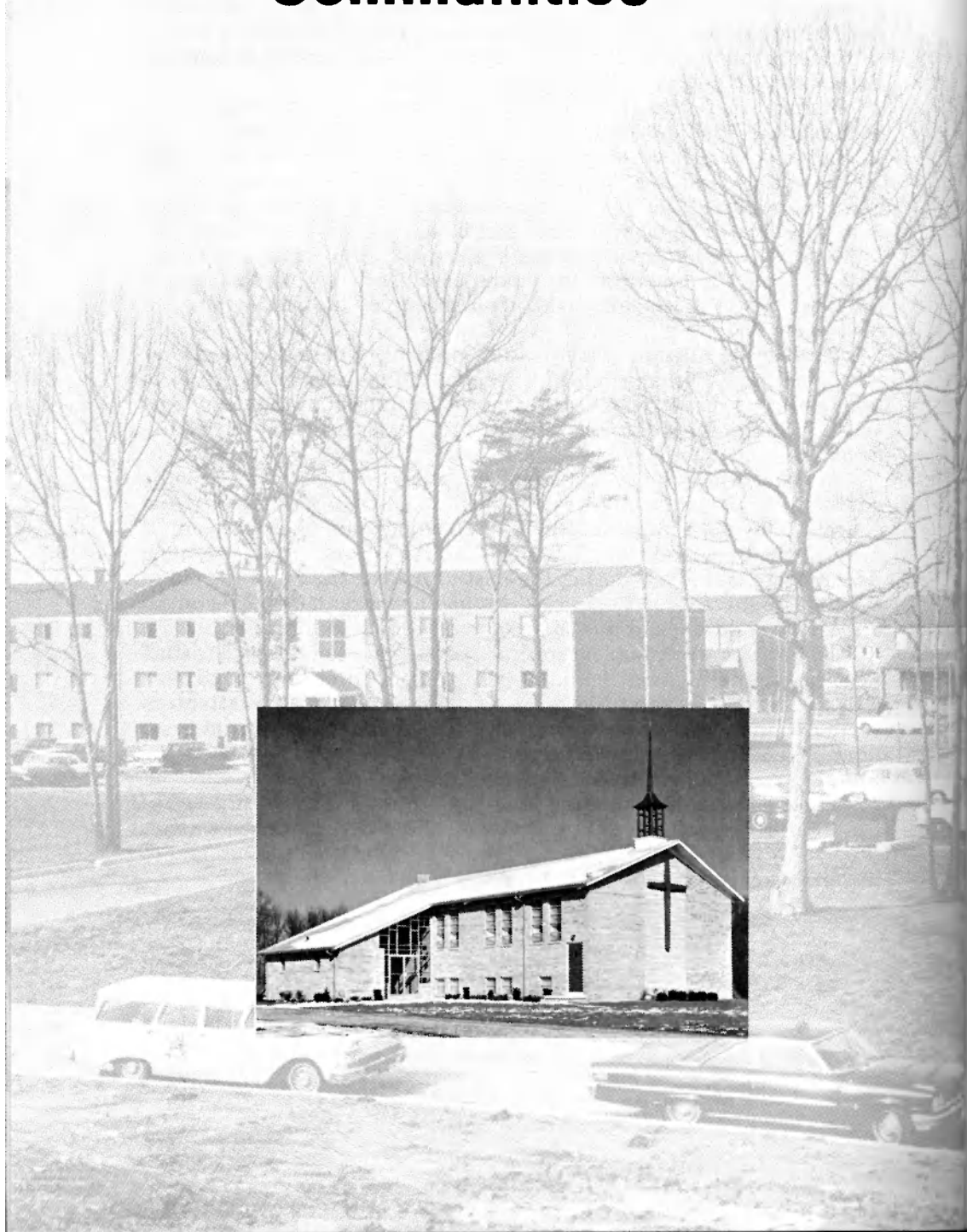
Another aspect of the Mission's emphasis, is to integrate young adults with the activities of the Mission and the ministry of the church. This calls for care and understanding as Navajo talent is meshed with missionary institutional know-how. Several young people were employed during the past year. One assisted as an aid in the classroom to teachers, one assumed weekend supervision of dormitory children, and one shared in visitation and Bible School.

In a recent workshop on spiritual outreach, one Navajo Christian said, "It is the Mission Schools where our children are taught the Word of God. It is good for them to continue." This draws attention to the foundations upon which youth should have opportunity to build. Some have Christian homes—some do not, but all need the foundations of eternal truth.

Children—youth—young adults—they are prime targets of Brethren in Christ ministry, for they are all needed. In Christ's hands they are a vital resource to the work of the Kingdom of God and to the emerging Navajo community.



# Churches in New Communities



A major objective of the administrative reorganization of the church approved by General Conference of 1957, was to stimulate new growth, both within existing congregations and in the organization of new ones. One of the specific responsibilities assigned to each regional conference bishop is "to seek out communities in his area into which a Christian witness should be carried and which would afford favorable opportunities for church extension."

In 1958 General Conference effected a reorganization of the Home Mission Board, creating in its place the Board for Home Missions and Extension, with representation from each of the newly organized regional conferences. Immediate attention was given to seeking out areas within the various conferences where the Brethren in Christ could establish a viable witness. With a goal to establishing units that would within a matter of years become self-sustaining, each regional conference organized its own regional extension board.

The philosophy of church extension was presented in a number of promotional pieces; for example, in 1960:

"This new term (Extension Churches) reflects our recognition and adaptation of a pattern of church expansion more nearly like the Apostles followed. Its objective is to *plant churches in strategic centers* . . ."

Our initial extension church was opened in Hamilton, Ontario, Canada in 1959. During the '60s other church extension units were launched in Baltimore, Colorado Springs, Harrisburg (Bellevue Park and Skyline View), Ontario, Saskatoon, Phoneton, Roanoke, Mc-Minnville, and Hagerstown.

Certain guidelines for the establishment of new churches were set by 1968:

1. Appointment of a pastor, acceptable to both the administering bishop and the Board for Missions;
2. Debt load for a congregation must not be more than 50 percent of original capital value;
3. Regional conference should contribute capital funds for extension projects in their conference.

Meanwhile the first units in the various regional conferences have been taking their places in the life and ministry of the church—and thereby enriching it. Perhaps the most difficult aspect of the development of these early units has been keeping on schedule in the amortizing of capital indebtedness, growth of the congregations having brought increased operational budgets.

*Mission Churches* have continued to develop and 24 units are now being administered as mission churches. Four other units have been closed or assimilated by other units. During the period from 1957 to the present, nine have achieved regional conference (self-supporting) status.



# **A Church Reaches Out**



The parent-church concept of multiplying churches is not new to the Brethren in Christ. Over the years various local congregations have sponsored new churches by transplanting of members and by financial assistance. Upland, Mechanicsburg, Hollowell, Bertie and Heise Hill are just a few of such parent churches.

A recent example of such vision and venture in faith is Grantham's outreach at Williams Grove and at Dillsburg.

Services at Williams Grove began in 1968 in the amusement park where frolic and entertainment abound. The available building offered little more than a place of worship for summer use.

Over a period of two years, dedicated members of the Grantham congregation gave labor, time, and money to weatherproof the building and make it attractive. Reaching the community required contacts and visiting. "The easiest thing for us to do was to remodel the chapel and make it a beautiful place to worship," said Pastor Ray Bert. "The more difficult job before us is to be to our community the church, the body of Christ, the salt of the earth." God is helping them to be just that.

At Dillsburg it was a similar story.

It grieved Danny Keefer of the Grantham congregation to see a good church building closed. He began urging that a branch work be started in an unused church building, then up for sale. The Grantham church was interested but struggled with the problem of finance.

In a special congregational business meeting in March 1970, a larger budget (to include the Dillsburg project) was adopted. Action was taken to lease the church for one year with option to buy at the end of the year with a reserve clause: that offerings much reach a certain set level by June 1, 1970.

God's people rallied to the cause and went beyond the goal by almost \$20. They wouldn't have, if a certain teenager had not put \$40 in the offering the last Sunday.

The congregation's 1969 budget had been \$55,000; the 1970 budget, \$68,000. At the end of 1970, total offerings were in excess of \$70,000. Such endeavor did not go unrewarded. "The challenge of this outreach gave interest and motivation for the entire program of the church," reports Pastor Hostetler.

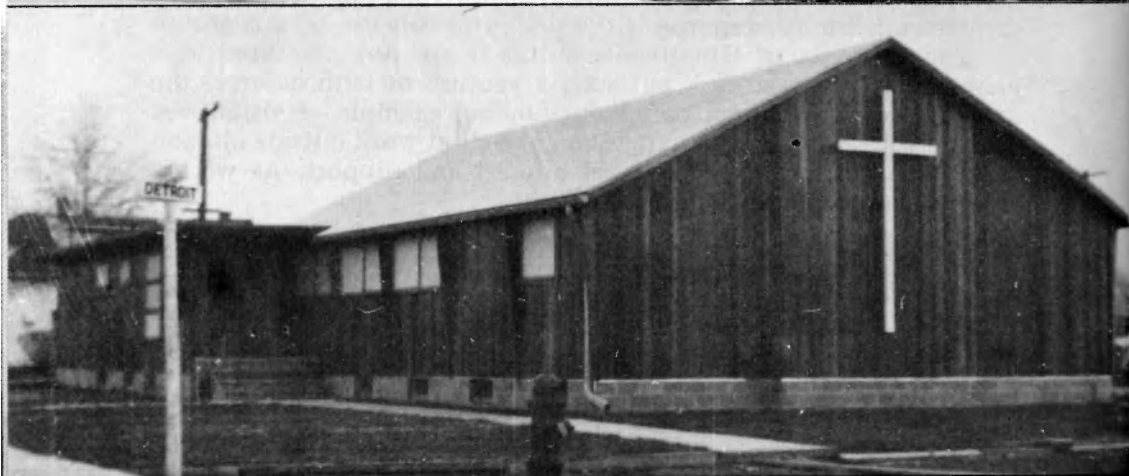
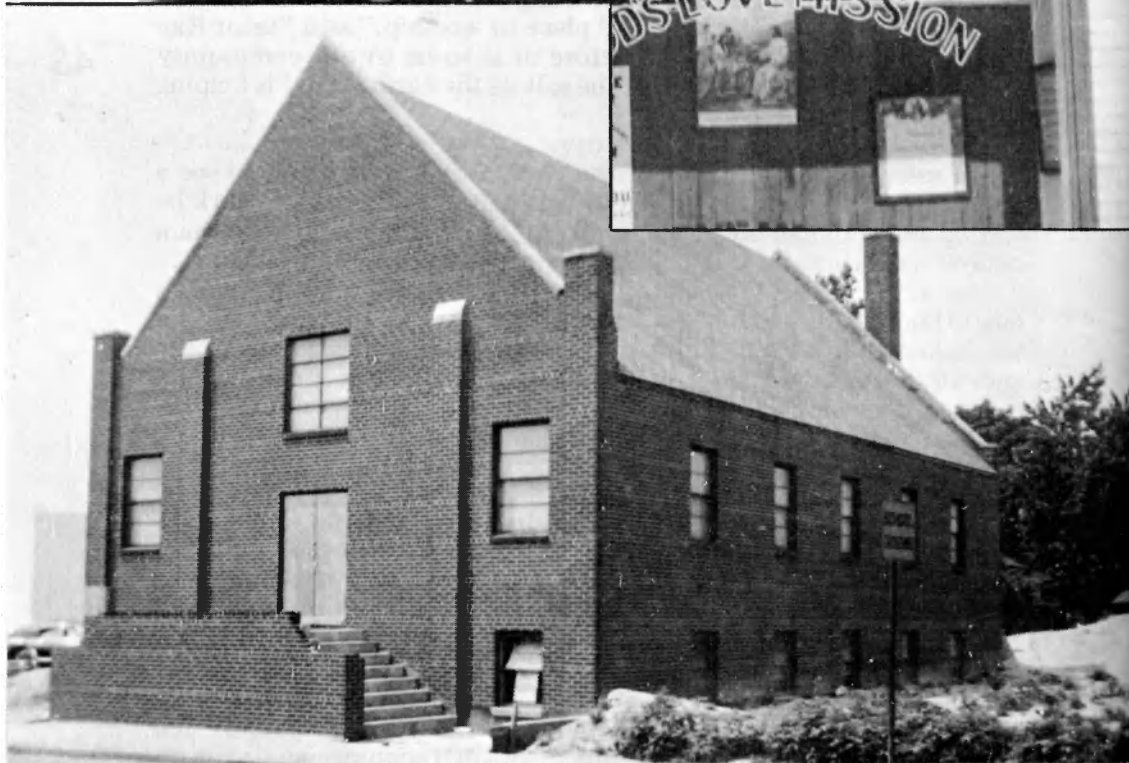
Daniel Hoover is pastor of the new Dillsburg congregation composed of 20 transfer members besides local people who have joined. Average attendance for Sunday morning is more than 50 and offerings have been very good. But there are discouragements too. A greater community response is the prayerful concern of this group.

The accounts of Grantham's outreach are not presented as a complete "success story," but such a venture of faith deserves the attention of the church as an outstanding example of vision and venture for Christ. It is an extension concept at work outside Mission Board sponsorship and with local interest and support. As we see it—an example of early church dynamic!



**GOD'S LOVE MISSION  
WELCOME**

## **Brethren in Christ in Detroit**





A ministry begun in Detroit December 20, 1936 came under the administration of the Home Mission Board some months later. The 1938 *Handbook of Missions* referred to a monthly business/fellowship meeting of converts who had "pledged themselves to the support of the Mission."

The 1944 *Handbook* contains a penetrating analysis of forces at work in Detroit's "mighty effort to win the war" in a city already noted for its high rate of crime and low rate of church membership:

Add to this the extra nerve strain of exciting war news, bulging pay checks, and rivers of beer flowing in every direction. There is very evident disaster in the lives of many unsophisticated immigrants from the quiet backwoods home who are charmed away by the money lure. It is this disease which holds our attention.

With a growing congregation, a building fund was started in 1948 and Sunday school pupils of the Brotherhood were challenged to "buy a cement block." The 1950 Michigan State Council convened in the new church. During 1953 the congregation reduced its capital indebtedness to \$3,200.

A private report of a study of the work in Detroit was made in 1956. With a program both at the "mission" and at the church, the advisability of relocating the church was studied. At a congregational council the matter of whites moving out of the community was discussed. The question of an inter-racial Brethren in Christ Church was raised but it was the consensus that a mixed congregation would not be wise. A poll on selling the church resulted in a vote of 19 "yes" and 4 "no" from the congregation and 13 "no" votes sent in from the community.

The 1957 General Conference authorized the sale of the Detroit church and parsonage. By 1958 the church had been sold for \$50,000. A new church-parsonage in the suburb of Dearborn was dedicated on November 16 of that year. In May 1959 the Board for Home Missions and Extension accepted a report evaluating our work in Detroit as a financial burden and suggesting a general review. At the subsequent Board meeting, it was decided to close the Mission.

For several years transportation was provided for those who lived in the old church area but this was discontinued by 1963. Some members had moved into the Dearborn area and contacts were made with local residents. Regular payments (completed in 1969) received from the former church in Detroit went toward amortization of the Dearborn church.

From the start of the work in Dearborn we did not, however, relate effectively to community and family life in the immediate area. There was considerable ebb and flow in attendance. Adult support of the work was not commensurate with the size of the Sunday school. Fragmented community interest virtually dwindled to non-existence.

As the result of a study at regional and general church levels, it was decided to terminate the work. Further expenditure of talent and financial resources, it was felt, was not in the interest of good stewardship.



## They Care for Children

Holden Park (Orlando) has accepted the challenge of a ministry to community families through a day-care program involving over forty children of pre-kindergarten and kindergarten age.

Two ladies of the church, Mrs. Lloyd Stauffer and Mrs. Albert Davis, head up the program as director and kindergarten teacher respectively, with additional helpers as needed.

Three areas of benefit are: (1) the privilege of extending loving care and good instruction to the children; (2) contacts with parents resulting in a number of new people visiting the services; (3) a financially-sound program, paying its own way while purchasing the property it uses directly behind the church.

Other aspects of the Holden Park program are also encouraging. Attendance in Vacation Bible School doubled this past year. The introduction of the Omega program on Wednesday evening has worked out well and has brought in a number of new teens.

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## Labish Community Church

Sometimes a church finds a new kind of urgent opportunity thrust upon it. Labish is such a place. Situated on the outskirts of the city of Salem, Oregon, its leaders have sought over the years to establish a self-supporting congregation, only to be thwarted again and again by the migrant nature of some of the people it was serving.

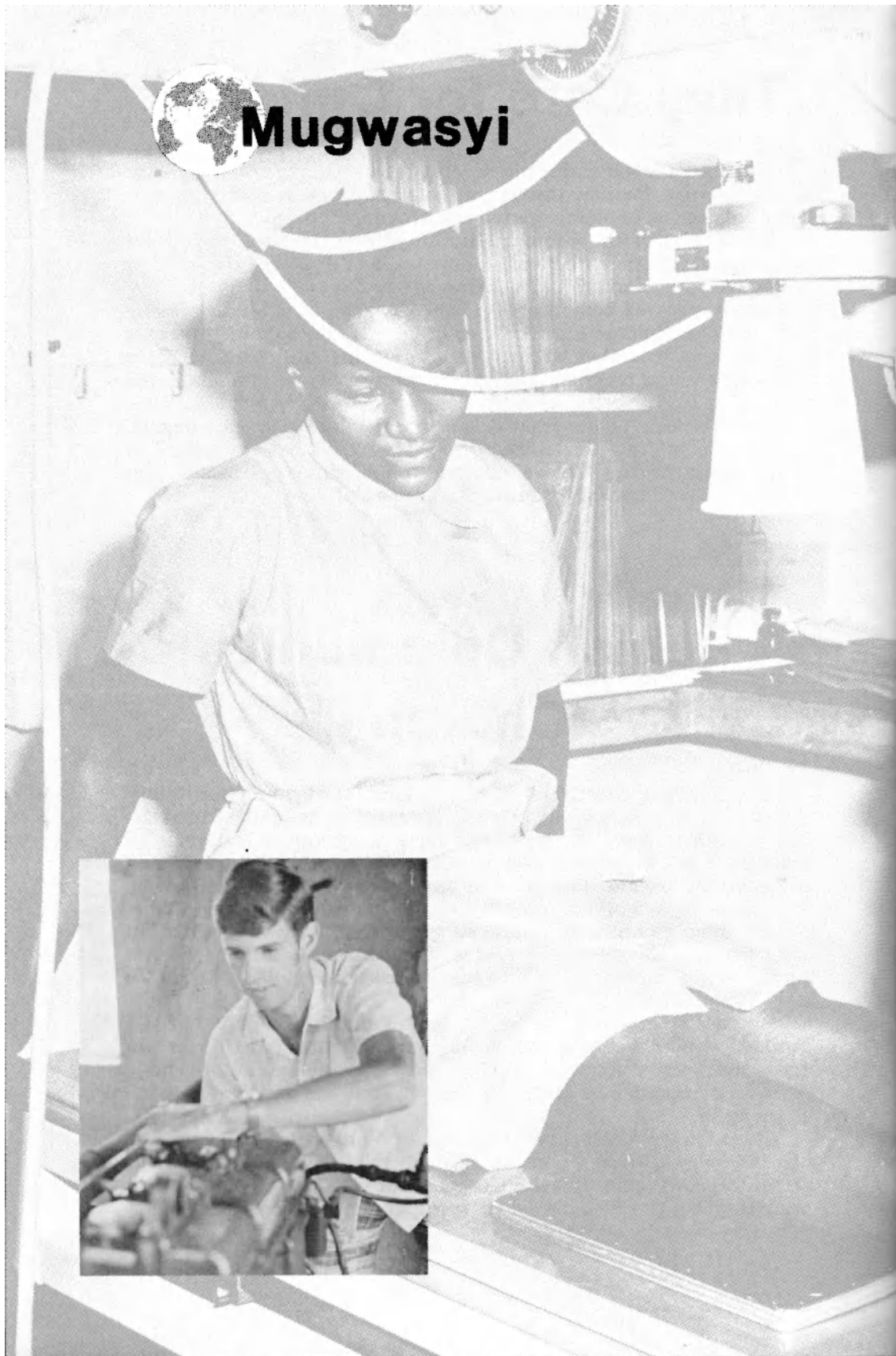
Consideration of this problem made us aware that among these varied ethnic groups a more intense type of ministry was needed. In addition to a Gospel ministry, the disadvantaged youth need love, guidance, and a program of activities to teach and challenge them to a better way of life.

In their spare time two young ladies—Judith Angell and Wilma Ford—have been working with the church and Pastor Art Cooper in a crafts and activity program. In the meantime more families of various races have moved into Labish, increasing the size and needs of the group there.

The answer—A self-supporting unit of Voluntary Service personnel, we believe, to work in the area and relate to the needs of this group to prove again that the Gospel is for all of man, whatever his need may be—physical, social or spiritual. As God provides leadership, we hope to move forward.



# Mugwasyi



*Mugwasyi* is the Tonga word for "helper." At least one young man lives in a flat behind the sign "*Mugwasyi*." This is a biblical title and was given to Priscilla and Aquila (Rom. 16:3), the Apostle Paul (II Cor. 1:24), and even the Lord (Heb. 13:6). A helper is a person with a good attitude toward another's need. It is for this reason that Christian witness and service in the world goes forward when there are willing helpers.

Voluntary Service in the post World War II era was the flowering of a biblical concept. Among Brethren in Christ volunteers are highly trained surgeons as well as dedicated men whose hands have mastered other skills. Ladies are giving leadership in specialized fields as well as supportive roles.

Cultural and language barriers require that time be invested to build bridges to the people being evangelized. While missionaries walk on those bridges, VSers help to build them.

Not all voluntary service is helping to provide electrical service for X-rays or helping to erect buildings. While the sleep of the laboring man is sweet, some VSers must get their rest after facing the turbulence of the city. They "program" computers, teach conversational English, help young people grapple with the science of mathematics. Each volunteer witnesses according to his experience.

The daily life of an unranked helper is not glamorous. He may experience monotony or frustration or both. If his only motivation is a quest for excitement he will have a rough time. But to the wholehearted worker a great deal of adventure comes as a by-product. One VSer in Zambia shot an enraged buffalo that was charging a landrover being used to stalk him. Another experienced frost-bite in the bush country of northern Saskatchewan.

There are many occasions to show understanding and friendship to the sad and the sinning. In every circumstance the volunteer has opportunity to live and serve as an ordinary Christian in an ordinary role. He rubs shoulders with people who do not know the Lord of life. To them he can be a light. He works in support of other Christians who carry heavy responsibility. To them he becomes a trusted helper. His pay is small, but his inner satisfaction is great. Whether in the city or the isolated mission point he trades the ritual of punching the clock for an environment where he is on call.

One young man has spoken for many when he said, "I get called on to do many things for which I am not fully qualified, but I just pray that God will help me, and it goes pretty well." This helper is finding God adequate and satisfying, and that is a good testimony.



# Apprenticeship





Voluntary Service may be thought of as an apprenticeship. Invariably, if the volunteer is led into a satisfying experience it becomes a time of great learning and growth. If the term of service is long enough to bring positive results in the individual it becomes a stepping stone to the next step in a walk of discipleship. Never again can that person be innocent of Christ's call to leave all to follow Him.

Where does voluntary service lead? It leads a person to a life-long walk of obedience to Christ.

- ... For many it leads to further study and training.
- ... For some it is the means of discovering their life's work.
- ... Many volunteers go back home to pick up their life and work about where they left it, but with a new sense of dedication and purpose.
- ... There are those for whom a term of voluntary service is the proverbial "back side of the desert" experience.
- ... Only rarely does a volunteer fail to profit by his period of apprenticeship in discipleship.

The present general director and the business manager at the Navajo Mission did their voluntary service at that same mission during the 1956-59 period. Several of the doctors presently in overseas assignments received invaluable experience in VS assignments following their internships. The three Missions Office secretaries gave service in mission points. A number of missionaries and pastors have had previous service experience.

Opportunities for training through service is not limited to Brethren in Christ Missions institutions. The Mennonite Central Committee offers a wide range of service programs including Voluntary Service, overseas PAX, and Teachers' Abroad Program (TAP). Seven Brethren in Christ assignees are serving in these programs and more would be welcomed. One unique opportunity is MCC's TRAINEE program in which a person from overseas can have a year's service experience in the United States. During the past year a lady from the Brethren in Christ fellowship in Japan has been serving in Brooklyn, New York.

Serving away from home does not automatically make a person better or more useful. In fact, the ideal for service training is for it to be a part of every Christian's experience in his home environs. Just as service opportunities grew out of the pressures and needs of the World War II era, it may well be that present-day urgencies may stir a new vision within the church for service training in our immediate communities. The true disciple accepts the words of Jesus who said, "In the world ye shall have tribulation; but be of good cheer: I have overcome the world."

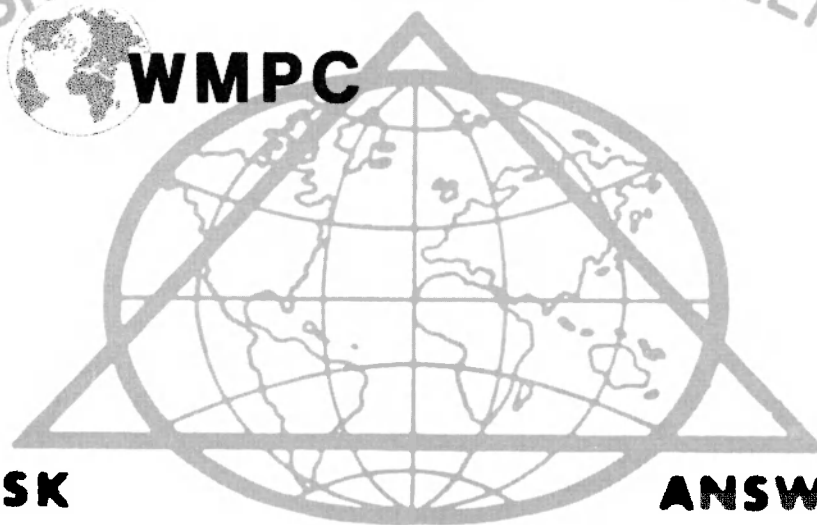


# MISSIONARY PRAYER CHALLENGE

**GOD**



**WMPC**



**ASK**

**ANSWER**

With the coming  
energy. We pray  
prayer efforts for



el new spurts of  
ergy into renewed

**Thursday, the**  
**RHODESIA:**

Rhodesia this year to counteract the drought last year. We  
praise you for this answer to our prayers.

**Friday, the Second**

**SAN FRANCISCO:** We thank you for the VS workers at the  
Life Line Mission, especially for Dolores who so recently  
accepted you. We pray for her encouragement and strength-  
ing.

**Saturday, the Third**

**ZAMBIA:** Father, we join Stella Chibbabbuka and her hus-  
band in prayer for their new home. May their influence to  
school children be a good one.

**Sunday, the Fourth**

**MONTREAL LAKE CHILDREN'S HOME:** We pray that you

The place of prayer in the Missions task will never be fully evaluated. In a real sense, prayer gets to the heart of the matter, for without it man's efforts are futile.

Prayer is hard work. There is no easy bypass to the throne of God. Yet He is ready to hear the cry of His people and answer.

The Women's Missionary Prayer Circles have done much in recent years to teach the disciplines of prayer to our people. By providing information through the PRAYER CHALLENGE they have helped hundreds to know of the concerns and challenges of our far-flung mission efforts. It is a law of life that our interests follow our knowledge. In this sense, the work of WMPC is a battle against ignorance. There may also be a lack of concern since one's attention is influenced by one's priorities.

The need for change and adaptation is a factor that is being faced by the denominational WMPC Committee. A live missions program needs the participation of the whole church. When this happens, young people find their own unique ways to become prayer partners with missionaries. It is also a discipline for men.

Persons interested in establishing a more active WMPC in their church may find help and encouragement from members of the WMPC Committee. An important step is to activate a Junior Missionary Prayer Band among the children. The interests and compassion stirred in young lives can bear fruit in the days ahead, as the Lord tarries.

The projects sponsored by the WMPC have been an important part of their ministry. Not only have they provided useful new facilities on the Mission fields, but they have enlarged the knowledge of and concerns for the Mission task at these points.

The Christian who knows of the needs of missionaries will have rich blessing from learning the disciplines of prayer.



**WMSA**



Proverbs says that the virtuous woman "worketh willingly with her hands."

An inspiring chapter could be written of the many hours given freely by women for the cause of missions. People who invest many hours of loving work for missions programs follow their work with heightened interest and prayer.

It is a tribute to Brethren in Christ women that they have not abandoned the "Dorcas" societies for the more remote and impersonal charity giving. While such giving is most proper and worthy of commendation, the investment of time and energy yields a fruit of compassion from which comes a spiritual ministry.

Many times the older women find unique satisfaction in participating in the mission of the church through the sewing circles. Not only is their work a blessing but it helps to keep them in contact with others. This fellowship is a therapy for the soul and a blessing to all.

Missions is people responding to the call of God to evangelize. It is the very nature of the church that every person must be a fruitbearing part of the body of Christ. The time has come for us to rediscover that God has called us all into His service. It should not be overlooked that there is satisfaction and joy in following Jesus. God grant that we may all discover that joy. It is God's will that all may come to know Him, whom to know is life eternal.

# A VSer's Request

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*Lord,  
Make of me a disciple . . .  
following  
maturing  
sacrificing  
learning  
listening  
sharing myself  
counting faithfulness more than success  
cooperating  
thinking  
experiencing  
suffering  
forgiving  
loving  
becoming like You.*

Ruth Bert

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JESUS DIED FOR ALL MEN  
SO THAT THOSE WHO LIVE  
SHOULD NO LONGER LIVE FOR THEMSELVES,  
BUT ONLY FOR HIM WHO DIED  
AND WAS RAISED TO LIFE  
FOR THEIR SAKE.

2 CORINTHIANS 5:15

